

knowledging no other principle but the fluid matter.

Notwithstanding which accusation of Aristotle's, Thales is far otherwise represented by good authors: Cicero* telling us, that, besides water, which he made to be the original of all corporeal things, he asserted also mind for another principle, which formed all things out of the water; and Laertius^b and Plutarch* recording, that he was thought to be the first of all philosophers, who determined souls to be immortal. He is said also to have affirmed/ that God was *vteajSurarov Wvr<«>v*, the oldest of all things, and that the world was *irotijjLta &ov*, the workmanship of God.—Clemens* likewise tells us, that being asked, a *Xavdava rcJ*

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whether any of a man's actions could be concealed from the Deity? he replied, not so much as any thought.—Moreover, Laertius^f further writes of him, that he held *rov jco0/u>v e^t^v^oi» ical Seuftovwv irX?Jp*?*, that the world was animated, and full of demons.—Lastly, Aristotle^ himself elsewhere speaks of him as a Theist; /cm cv

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v eTvae.. Some think (saith he) that soul and life is mingled with the whole universe; and thence, perhaps, was that of Thales, that all things are full of gods. Wherefore, we conceive,,

^a DC Natur. Deor* lib. i. cap. x. p. 2894. torn. ix.
oper.

^b Lib. i. segm. 24. p. 16.

^c De Placit Philos. lib. iv. cap. ii. p. 008. torn. iL oper.

^{*}Dio^ . Laert. lib. i. scgm. 35. p. 21. et Pktareh. in
Convi vio septem
sapientum, p. 153. torn. ii. oper.

^c Clemens Alex. Stroinat. lib. v.p. 704.

edit. Potted. ^fLib.Lsegm. 27. p. 18.

^{*}Be Anima> lib. i cap. v. p. 17. torn. ii. oper.